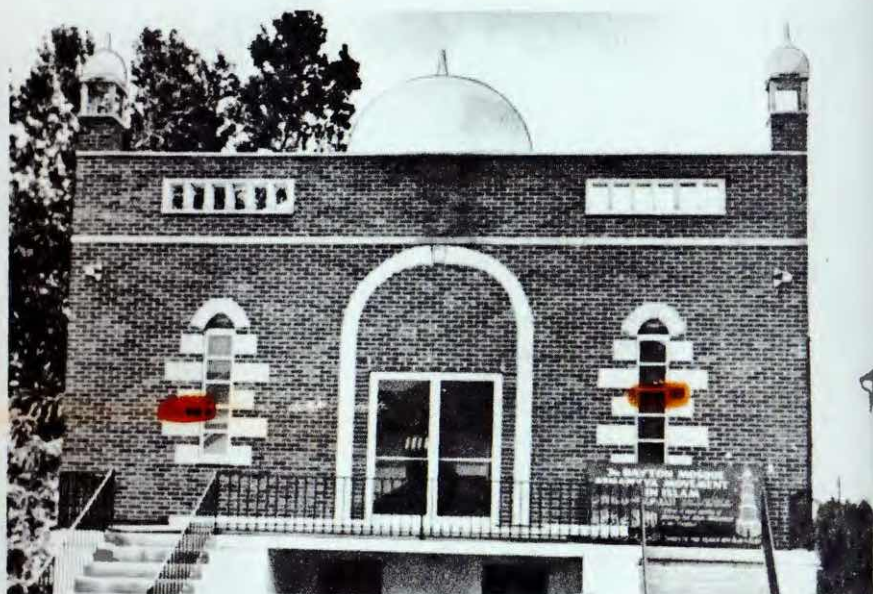


إِنَّمَا إِلَهُ الْإِسْلَامُ مُحَمَّدٌ رَسُولُ اللَّهِ  
إِنَّا الَّذِينَ عِشْنَاكَ اللَّهُمَّ الْإِسْلَامَ



# THE MUSLIM SUNRISE

*A Magazine devoted to the cause of Islam*

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FEBRUARY — MARCH 1971

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HAZRAT MIRZA GHULAM AHMAD  
(THE PROMISED MESSIAH)

## THE AHMADIYYA MOVEMENT IN ISLAM

The Ahmadiyya Movement was founded by Hazrat Mirza Ghulam Ahmad of Qadian, India, in 1889. He claimed to be the Promised Messiah and to have come in the spirit and power of Jesus, regarding whom he made the startling discovery that he escaped death on the cross, migrated to the east, and conveyed his message to the lost tribes of Israel in Afganistan and Northwestern India, and died a natural death at the ripe old age of 120, and was buried in Srinagar Rashmir, where his tomb is still to be found.

Like all Divinely appointed Teachers, Gazrat Ahmad met with strong opposition from his relatives, co-religionists and compatriots. But despite bitter opposition and persecution, his following increased daily and numbered hundreds of thousands during his very life-time. The movement has now a network of well-organized Missions all over the world, and a number of Mosques built in Europe, America and Africa.

His first Successor was Hazrat Maulvi Nurrudin, a devoted follower; the second was his Promised son, Hazrat Mirza Bashiruddin Mahmud Ahmad and his present Successor is Hazrat Murza Nasir Ahmad, his Promised Grandson.

After the Partition of India in 1947, the Headquarters of the Movement moved from Qadian to the newly-built town of Rabwah, West Pakistan.

For information and literature about the Movement contact:

### The Ahmadiyya Movement in Islam

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

IN THE NAME OF ALLAH  
THE GRACIOUS, THE MERCIFUL

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## THE MUSLIM SUNRISE

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### SOME LIVING SIGNS OF THE LIVING GOD

At a time when no one knew who Mirza Ghulam Ahmad (Founder of the Ahmadiyya Movement, peace be on him) was and where his habitation, Qadian, was — at a time when he had no followers, not even a single disciple — at a time when he had no reputation as a religious leader, or statesman or an orator or a scholar — at a time when his birthplace, Qadian (India), had no importance whatsoever, either as a religious or an educational or a commercial center — in short, when he was living an entirely humble and unknown life at an unknown quarter of the world, passing quiet days in contemplation and worship of God in a Msoque — he received the following astounding revelations from God:

“I WILL CAUSE THY MESSAGE TO REACH THE FARTHEST ENDS OF THE EARTH.”

“PEOPLE SHALL COME TO THEE FROM LONG DISTANCES IN SUCH LARGE NUMBERS THAT THE ROADS LEADING TO THY PLACE SHALL BECOME HOLLOWED.”

“I WILL INCREASE THE NUMBER OF THY SINCERE LOVERS AND BLESS ABUNDANTLY THEIR WEALTH AND PROGENY.”

“PEOPLE INSPIRED BY ME SHALL HELP THEE.”

“SURELY, I WILL HELP THOSE WHO WOULD HELP THEE.”

“SURELY, I WILL DISGRACE THOSE WHO WOULD DESIGN TO DISGRACE THEE.”

“KINGS SHALL SEEK BLESSINGS FROM THY CLOTHES.”

Shortly after he received these tidings, and claimed to be the Promised Messiah, commanded by God, a storm of opposition arose. His own relatives and co-religionists were the first to rise against him, and became his bitterest enemies. The Maulvis (Muslim divines) passed against him the verdict



of disbelief, apostacy and being the anti-Christ. The leaders of other religions — Hinduism and Christianity — also joined hands with them in denouncing, opposing and persecuting him and his followers in all possible ways. False charges of abetment of murder and disloyalty to the state were brought against him; slander, abuse, scoff, boycott, picket and even attempt at murder, in short, all devices of harassing and persecuting were resorted to. But despite all oppositions and persecutions, people continued coming to him in ever-increasing numbers, to hear his soul-uplifting words, to see his haloed face and to enjoy his inspiring association. Seeing people coming to him in spite of their bitter opposition and cruel persecution, the opponents now started calling him magician or charmer. A spiritual charmer certainly he was, for whoever came in contact with him and saw his holy and luminous face and heard his blessed and inspiring discourses, could not but be deeply impressed and strongly attracted by his spiritual personality.

Thus his following went on increasing so must so that in his very lifetime he had hundreds of thousands of devoted followers from among Muslims, Hindus and Christians. And his reputation as a spiritual leader spread far and wide, so much so that he had visitors from distant places like America, too. Thus was fulfilled in his lifetime the Prophecy, "I will make thy Message reach the farthest ends of the earth." After his demise, during the time of his Successors, his following spread over Europe, Africa and America, and now there are well-organized communities and missions all the world over, conveying his Message to the farthest ends of the earth. Thus is still being fulfilled the Divine Tidings, "I will make thy message reach the farthest ends of the earth." and it will continue to be fulfilled forever as a Living Sign of the Ever-Living God.

God also told him that people shall come to him from distant places. In fulfillment of this prophecy people came to him when he was alive and are still coming to his Successor who, too, is blessed with communion with God, acceptance of prayer and Divine help and succor. Besides a large number of visitors coming to see his Khalifa (Successor) every day, people flock together in thousands, on the occasion of the Annual Gathering of his Movement to hear his Khalifa, and this number is increasing every year. In the first Annual Conference held at Qadian in 1892, the number was 70, and now it has exceeded seventy thousand. In the last Annual Conference held at its new Center at Rabwah, a barren, rocky and sandy place like Mecca, only a 23 year old township built after the Partition of India, there were about one hundred thousand people belonging to different countries and nationalities of the east as well as the west. Is it not another Glorious Sign of the Living and Mighty God? Does it not eloquently testify to the fact that it is God Who spoke these Words, and it is God Who is fulfilling them? What material power did Mirza Ghulam Ahmad (peace and blessings of



Allah be on him) have to bring people to Qadian, and what power does his humble Successor now have to bring people to Rabwah? Indeed, here is a Sign, a living Sign, for those who have eyes to see.

As already stated Allah gave him the glad tidings that people inspired by Allah himself would help him, and that Allah would increase the number of his sincere lovers and bless their wealth and progeny abundantly.

Sacrifice is the only true proof of sincere love. Because of accepting him as the Promised Messiah, his followers were put to the severest trials and tribulations. Husbands were separated from wives, wives from husbands; parents were separated from children and children from parents; brothers were separated from brothers and sisters from sisters; friends were separated from friends, neighbors from neighbors. But nothing could affect their allegiance to him. They courted separation from near and dear ones, from hearth and home, but adhered firmly to him. Nay, they preferred death to severance of their spiritual relationship with him. Shahzada Abdul Lateef, a highly respected noble, scholar and saint of Afganistan and some of his disciples were asked either to reject the Promised Messiah or to accept the penalty of death. They gladly accepted the latter and were publicly stoned to death by the orders of the Ameer of Afganistan, but they did not forsake him.

As a result of accepting him, many lost their jobs, many their property, and many were turned out of their homes or their native land. But nothing could shake their faith in and love for him; they sacrificed everything for his sake, and thus proved the sincerity of their love for him. And those who made sacrifice for him and helped him, were and are being amply rewarded by Allah. Besides blessing them with moral and spiritual elevation in the form of purification of heart and broad sympathy for mankind, and love of Allah and communion with Him, Allah, has, according to His Promise, abundantly blessed their income and progeny. The fact that they are spending more and more money in the Cause of Allah and responding generously to every call of monetary sacrifice - each call demanding more money than the previous one, proves clearly that Allah is abundantly blessing their wealth. Likewise, the fact that a large number of highly educated and qualified youths are dedicating their lives to the service of Islam, sacrificing high prospects in life, and going abroad, courting separation from near and dear ones and gladly accepting hard life in jungles and deserts, proves how abundantly Allah blessed their progeny in quality and quantity.

Monetarily, there are thousands who have dedicated 1/10 of their entire property, and there are many who have dedicated 1/3, and all members are giving, with the exception

of a few who are financially handicapped, 1/16 or 7% of their income every month. In addition to these regular contributions, they are readily responding, as already mentioned, to every occasional call of monetary sacrifice however great it may be. Only a few years back, the present Head of the Community appealed for 2,500,000 rupees (about 500,000 dollars) for a fund called "Fazl-i-Umar Foundation," and the Community presented 32,000,000 rupees (600,000 dollars). Similarly in response to a recent appeal for 100,000 pounds for a fund called "Nusrat Jahan Reserve Fund," only the Jamat in Pakistan has pledged 2,636,000 rupees (527,000 dollars), and has paid, up to December, 1970, 932,000 rupees (186,400 dollars). Foreign Missions have pledged 1,923,000 rupees, and paid 670,000 rupees (134,000 dollars). It may be mentioned here that these pledges are to be fulfilled in three years until December 1972.

Thus these marvellous and continuous sacrifices of life and property by his followers show how gloriously has the Divine Promise, "People inspired by Me shall help thee," been and is being fulfilled, and the increasing capacity to sacrifice shows how Allah is fulfilling His Promise of helping those who would help him.

Now, whereas, on the one hand, God said that He would help those who would help him, on the other, He also said that He would disgrace those who would design to disgrace him. In fulfillment of this Mighty Prophecy, Alexander Dowie of Zion City, Illinois, who claimed to be the fore-runner of the second coming of Jesus; Pandit Lekhram, a Hindu leader of India; Maulvi Nuhammad Hussain Batalave, a leader of the Ahli-Hadith sect of Muslims; Ghulam Dastagir of Kasur, a Hanfi scholar of great influence; Cherag Din of Jammu, and several other religious leaders who tried to disgrace the Promised Messiah, peace and blessings of Allah be on him, and also imprecated him and predicted his destruction, were themselves disgraced and destroyed. Alexander Dowie, "died a miserable death attacked with paralysis with Zion City torn and frayed by internal dissensions." (Herald of Boston, June 23, 1904). Pandit Lekhram was stabbed to death by an unknown person. Maulvi Muhammad Hussain died a wretched miserable death forsaken and forlorn not only by his own disciples but also by his wife and children. Chulam Dastgir died of plague. Cheragdin and his two sons also became victims of plague. What a Mighty Sign, whoever wanted to disgrace him was himself disgraced and destroyed. All these are Standing Prophecies and will continue to be fulfilled forever, and provide humanity with Living Signs of the Living God.



The Grand Prophecy of 'Kings shall seek blessings from Thy clothes' has also started being fulfilled. The former Ahmadi Governor General of Gambia became instrumental in fulfilling this Prophecy by asking for a piece of the used clothes of the Promised Messiah, peace and blessings of Allah be on him. The son of the present Head of Gambia has also contributed to the fulfillment of this Grand Prophecy by joining the Holy Movement recently. Alhamdulillah! An humble and unknown person living in an unknown quarter claims that Kings shall seek blessings from his clothes, and after some time, we find Kings or people of Kingly position actually doing so. This is only the beginning; time is soon coming when more Kings and heads of states will join this Holy Movement.

Mentioning this Prophecy in the last Annual Conference, Hazrat Khalifatul-Masih, the present Head of the Ahmadiyya Movement, said:

"It is decreed in Heaven, and the Divine Decree has now started being executed. Now Kings, aristocrats, middle class people, the poor and the needy and orphans — all will join the Movement, and being included in one brotherhood, and tied with the bond of love, will form one community, and will thus fulfill the Sublime Purpose for which the Holy Prophecy, peace and blessings of Allah be on him, was sent. The heads of states will join the Movement as Kings and will embrace the poor members as brothers. There shall be no distinction between the King and the poor; all will become the servants of Muhammad, peace and blessings of Allah be on him, and will constitute such a beautiful society and live such a beautiful life that they will enjoy Heaven on this earth. Strifes and feuds shall disappear; brothers shall cease to wrong brothers, rather shall make sacrifice for one another."

In short, it will be a very wonderful society in which all will value the pleasure of Allah above everything else; and will live together happily and joyfully as grateful servants of God.

Lastly, he prayed that the time soon come when the entire humanity will become like one family and one body, and that Allah enable us and our future generations, too, to contribute to the establishment of that Heavenly Society in which all humans will form one brotherhood and one family. He then prayed, saying:

"O God let Thy Grace be enjoyed by all mankind. Let entire humanity witness the manifestation of Thy Glory and win Thy love and affectionate treatment. Let humanity be imbued with the character of Thy Prophet, Muhammad, peace and blessings of Allah be on him, and attain Thy pleasure and nearness even as Thy Prophet attained it. Amen! O God, Amen!"

## THE HOPE AND FUTURE OF MANKIND

### HAZRAT KHALIFATUL-MASIH III

Present Head of the Ahamdiyya Movement in Islam



KHALIFATUL-MASIH III

The following is the text of the Friday sermon delivered by Hazrat Khalifatul Masih III, Mirza Nasir Ahmad, on Friday, the 17th April, 1970, in the Muslim Teachers' Training College Hall, Surulere, Lagos, during his historic visit to Nigeria.

"A man-made association means that its members agree to work for a common purpose. But a Jamaat (community) founded by God is much different from an association. It is not a club. It is a Jamaat founded by God's own hands and with all His blessings. The difference between the two is that:

When men combine to form an association, they have the right to dissolve it. But when God founds a Jamaat, there is no agency in the world which has the right or the power to dissolve it. A man-made association can and does often split into two or more parts. Every part has the same rights and the same privileges as the other ones. There might also be a split in a Jamaat founded by Allah. But only one of it will have the blessing of Allah. All other parts will be deprived of His blessings.

A man-made association has got only the power to serve the material ends of its members. It may open schools, medical clinics, libraries and things like that. But a Jamaat founded by Allah goes much further than that. The real purpose of the founding of a Jamaat of Allah is to bring the members of its Jamaat nearer to Him. No man-made association can perform that function because it hasn't got the blessings of Allah or His promise. But Allah's Jamaat starts with a thousand promises of Allah's help and succour and of victory. Throwing light on this difference, the Promised Messiah and Mahdi says:

"Some people mistakenly believe that to set up societies and organizations and to open educational institutions is effort enough for promoting religion. To them nothing more is needed to project and sustain faith. They do not understand the meaning and significance of religion. Nor do they seem to realise the ultimate aims and objects of human life and how best to achieve these aims and through what means. Let it be understood, once and for all, that the



ultimate purpose of this life is to establish a true and certain relationship with Allah, the kind of relationship which purges us of baser desires and leads unto the fountainhead of all emancipation and salvation."

The door to this certainty of faith can never be opened through human contrivance and artifices. He alone can lift us to Heaven who descends therefrom. For your true welfare and genuine betterment and your final success do not rely on human plans which usually take the shape of present day teaching institutions and societies. True, these efforts are not without a basic importance of their own. They can perhaps be considered the first step to subsequent attainments. But the fact is that they are too far removed from the real aim of life. Take it, therefore, that for salvation in the Hereafter we cannot wholly rely on proficiency in formal branches of knowledge. What we require is the guidance from above, the light from on high which sheds the dirt of doubt and uncertainty and puts out the fires of baser desires. It draws us towards true love and submission to Allah.

Your claim of great wisdom and infallibility of opinion and argument and foresight cannot go beyond the limits of this world. Through your own reason you cannot have even a minor glimpse of the world beyond, which is the permanent abode of our souls. In fact, it is for staying in this permanent abode that our souls were created.

Therefore, it is clear that man is sightless and blind without Divine light. Allah the gracious, the beneficent did not create man to let him wander in the dark jungles of human thought. He has been sending down prophets throughout the ages to guide man to his true and ultimate purpose.

The last and the latest guide was the Holy Prophet Mohammad, on him be peace and blessings of Allah. The guidance was contained in the Holy Quran and was exemplified in the life of the Holy Prophet Mohammad (on him be peace). He was followed by the Khulafai Rashidin — his true successors in whose persons the light sent by Allah was adequately reflected.

With the termination of Khilafat-i-Rashdah, mankind continued to be guided by Mujaddids until the Promised Mahdi and Messiah was sent in the person of Hazrat Mirza Ghulam Ahmad of Qadian. He came in the image of the Holy Prophet and as his great spiritual son in keeping with the prophecies contained in the Holy Quran, earlier scriptures and the traditions of the Holy Prophet on whom be peace and blessings of Allah.

With his coming, the dark clouds of doubt and uncertainty were dispelled and man was once again brought nearer to his Creator. He was given orientation and an aim and was able once again to re-discover the purpose of his existence and his role in life.

With the passing away of the Promised Mahdi and Messiah, the light sent down by Allah did not cease to shine. He died but the light lives and continues to illumine souls and guide men and women to their true destiny. Allah has not left mankind lightless and sightless. The light continues to shine and sends forth its rays through the successors of the Promised Messiah and Mahdi. Without them, there is no light, no true guidance. The Khalifa is not the head of a man-made society. He is chosen by Allah and is His instrument. He represents and symbolizes Divine purpose and scheme. Secession from Khilafat means Secession from the Divine Scheme.

Remember Ahmadiyyat is not a club. It is a Jamaat founded by Allah Himself. It shall always be guided by Allah, the source of all light, because through this Jamaat Allah has willed to re-establish the glory of the Holy Prophet Mohammad (on him be peace) and the glory of the Holy Quran. It is the hope and future of mankind.

It is the "Quadrat-i-Saniah" the second manifestation of God's Majesty and Power. The Khalifah is not the Promised Mahdi or Messiah, he is only a successor to him. He comes when the Promised One goes. The Promised One could not physically remain in this world forever but Khilafat can and Insha Alla will. Khilafat (The Chain of his Vice-gerents) is in fact the continuation of the blessings of Islam which the Promised Messiah brought back to this world.

Allah has willed the heavy responsibilities of succession to descend on my humble shoulders. Those who have pledged to follow me and join me in serving Islam and re-establishing the glory of Allah and the honour of the Holy Prophet — on him be peace — must realise it once and for all time that for success and service we rely on nothing but Allah.

If human help is given, it should be given in sheer gratefulness that Allah has given man the opportunity to serve His cause. And such help should be received with absolute thankfulness to Allah for without His will nothing can be of any use or help. I therefore pray that God grant us all the strength and sustenance to stand with Him against all else and to work for His cause, for His sake and for His pleasure alone and to demolish all idols of wealth, power, public praise and disapproval, numbers and race. May He stand with us and be our solace and succour! May His will and pleasure be done! Amen! (Tahrik-i-Jadid, June, 1970)



# PILGRIMAGE TO MECCA AND ITS BLESSINGS

## HAZRAT KHALIFATUL-MASIH II

(Second Successor of the Promised Messiah)



KHALIFATUL MASIH II

In the Holy Quran, God has declared Pilgrimage to the House of God at Mecca as a very important Islamic institution. So to perform the Pilgrimage hundreds of thousands of Muslims, belonging to different nationalities, countries and cultures, and speaking different languages, assemble at the Holy City of Mecca, and practically demonstrate that Islam has firmly unified them, despite differences in tongue, color, race, ideas and climate, and so they flock together at one place in response to the call of God. The Muslims, by this practice, evince that they are ready to sacrifice their lives, properties and everything for the protection of the House of God, the Ka'ba. As long as this spirit will be kept up among Muslims, no enemy will dare attack the House of Ka'ba or will be able to destroy the unity of the Muslims because so long as the House of Ka'ba will exist, the Unity of the Muslim world shall also be preserved.

On the occasion of the Haj, the pilgrims witness, with their own eyes, how God has spread humanity over different parts of the world. They also witness that the Voice of a person, raised in a wilderness, having no water, no vegetation — the Voice which, not to speak of others, was not listened to by his own people who subjected him to all sorts of torments and persecutions — has today reached the farthest ends of the earth and gathered hundreds of thousands of people at one place. They witness this sign of God, and feel a rejuvenation in faith and a joy, thinking that here was born God's Prophet Muhammad, who raised a voice which went on echoing and resounding, till it reached the farthest ends of the earth, and has today drawn hundreds of thousands of people here, and that in this very Mecca the inhabitants of which one day tormented and persecuted the Muslims so much so that they had to leave their dear home-land — in this very land, where the Muslims were not allowed to say 'La ilaha illallah' (there is no God but Allah), today every tongue is proclaiming, "Allahu Akbar, Allahu Akbar; la ilaha illallahu; Allahu Akbar, wa lillahlil hamd," (God is the Most Great, God is the Most Great; there is no God but Allah; God is the Most Great

and to God belongs all praise) and every tongue, expressing response to the call of Allah, is further saying, "Labbaik, Allahumma labbaik; la sharikalaka; labbiak" (I am here, O Allah, I am here. Thou hast no partner; I am here.") God is, as it were, in front of them, and they say to Him, "Our Lord, we are present in response to Thy call; we acknowledge that Thou hast no partner, Thou alone hast the right to call; O our Lord we are present before Thee."

(To be continued)



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## THE FUNDAMENTAL OF PEACE

by Sir Muhammad Zafrulla Khan



MUHAMMAD ZAFRULLA KHAN

Address delivered by Sir Zafrulla Khan, President of the International Court of Justice in the Hague and a distinguished Ahmadi Muslim, at the inaugural plenary session of the World Conference on Religion and Peace held in Kyoto.

I deem myself greatly privileged to have been assigned the honour of addressing this distinguished gathering of learned representatives of all the principal faiths associated together in spiritual fellowship with the purpose of sharing their thinking, inspired by the respective disciplines to which they belong and to which they profess allegiance, on the subject of peace. I am but one individual out of the vast body of Muslims spread around the globe. I claim no representative capacity and I have no pretence to high scholarship or to profound thinking. I shall proceed to make a humble effort to lay before you with deep respect certain lines of thought on some aspects of the purpose of this conference. My thinking is derived from Islamic sources and though I hope it is shared and supported by a large sector of Muslim scholars, it does not bind any of them. Along with my fellow participants, I look forward to sharing in the wealth of thinking and wisdom that may be contributed during our discussions here on the topic of peace, a subject of vital interest to the whole of humanity at this fateful juncture of this great conference in its history and fortunes. I am deeply grateful to the organizers of this great conference for their courtesy and hospitality in inviting me to the conference and generously affording me an opportunity to make my humble contribution to these deliberations.

One or two elementary and explanatory observations may perhaps be helpful. The word "Islam," the name of the great faith of which I have the honour to be one of the least of its millions of servants, means peace and submission. In other words, it connotes the achievement of peace, both here and hereafter, through submission to the will of Allah, Creator, Sustainer and lord of all the worlds. Its application is not restricted to the followers of the faith revealed through the Holy Prophet Muhammad, but comprises all the righteous in

all the ages that preceded him who submitted themselves wholly to the will of Allah. In the Scripture of Islam they are all described as Muslims. That scripture, called the Quran, is a compilation of the verbal revelation vouchsafed to the Holy Prophet of Islam over a period of approximately twenty-two years (610-632) and is thus literally the Word of God. What the Prophet taught in exposition and illustration of the doctrine, teaching and philosophy revealed and laid down in the Quran has also been preserved and is available and serves as an indispensable guide to the meaning of the Quran, but is not comprised in the Quran itself. In my submission I shall base myself entirely on the Quran, for the reason that the values inculcated by a faith must be discovered in its Scriptures. If they have to be looked for elsewhere they cannot justly be ascribed to the faith. All quotations in the course of my submission are, therefore, except where another source is indicated taken from the Quran and consequently the numeral references are to chapters and verses of the Quran.

It is well recognised that peace in its true meaning does not comprise solely physical security or absence of war and conflict. This condition is only a passive and limited, though very important and essential, aspect of the wider concept of peace. Peace means beneficent adjustment and orientation of the individual with and towards on the one side his Creator and on the other side his fellow beings. This applies to the entirety of the concentric relationship between individual and individual, individual and community, community and community, nation and nation and, in short, between the whole of humanity inter se and between man and the universe. It comprises all spheres of life, physical, intellectual, moral and spiritual. It is, and ought to be, the primary concern of religion. That is why this gathering together of wise men and women from all quarters of the globe and from all walks of life has been so aptly described as "World Conference on Religion and Peace." It is a most timely enterprise as religion has now for more than half a century been under pressure from various directions and all over the globe those who feel concerned with religion—and they comprise a vast majority of mankind—are apprehensive that these pressures may result in large-scale alienation from religion. This tendency is observable in large sections of the youth in many societies and is spreading rapidly.

Peace must originate in the heart of man. No one can be at peace with his brother unless he is at peace with himself, and no one is at peace with himself unless he is at peace with his Maker. Society is a multiple of individuals and mankind is a



multiple of societies and cultures. Thus the essence of the problem of peace is that the individual must be at peace with himself and with mankind through and in consequence of putting himself at peace with his Maker.

The essence of religion is faith in the Divine and to the degree to which that faith is perfect and steadfast, human life is beneficently adjusted and co-ordinated, and man is at peace.

Faith is not by any means confined to the intellectual acceptance of truth. It imports a heavy and continuous obligation of conformity to the will and pleasure of the Creator and Maker of us all.

How can man become aware of Divine Will? It is a common and specious fallacy that human reason is alone adequate to discover both the existence of God and His Will. A moment's reflection would show that if that were so, human reason would be the creator of God. An utterly untenable position.

The wisdom of the Creator demands, and such has been the case throughout human history, that God should reveal Himself to man through the manifestation of His attributes and should furnish guidance to man whereby he may put himself in accord with the Divine Will. All religion, strictly defined, is based on revelation.

### Revealed Guidance

Study and observation both confirm a process of evolution in every sphere of life. Human intellect is no exception. To meet this contingency, revealed guidance has been furnished in stages, each stage being suited to and adequate for the needs of the people to whom it was directed. A comparative study of religion, objective and unbiased, would confirm this process of evolution in revealed guidance. It would also be confirmed that revealed guidance has always kept ahead of human needs and requirements and has never fallen behind.

When the process of intellectual evolution of man was about to reach its culmination, Divine Revelation had already arrived at its culmination in all its aspects. Not that culmination in either sphere barred further progress. Quite the contrary. In each sphere the culmination meant that vast vistas of progress were thrown open which would continuously expand and press forward through the process of the application of the human intellect to the study of the laws of nature and of the human mind to reflection over the wisdom and philosophy comprised in the consummate revelation. The Quran has in fact been designated

Consummate Wisdom (54.6). The Quran possesses this unique character that being the literal Word of God, it has the same quality as the universe, which may be described as the Work of God, in the sense that both are alive. Human life and the universe are both dynamic and so is the Quran. Some concept of the vastness of its reach may be gathered from the following:

*"Tell them: If the ocean became ink, for transcribing the words of my Lord, surely the ocean would be exhausted before the words of My Lord came to an end, even though We reinforced it with the like thereof."* (18:110):

and again:

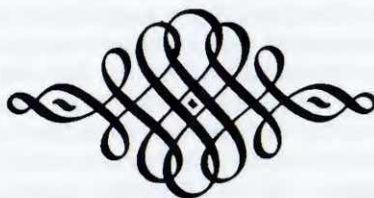
*"If all the trees that are in the earth become pens and the ocean became ink, with seven oceans reinforcing it thereafter, the words of Allah would not be exhausted. Surely Allah is Mighty, Wise."* (31.28)

Then how does this vast and limitless reservoir of Divine guidance treat of Peace? It does so very simply and yet comprehensively. It says:

*"Those who have faith and do not let it be debased by the least injustice are the ones who, shall have peace. It is they who are rightly guided."* (6.83)

That is the fundamental of peace. It is a wide and comprehensive concept. I propose to submit brief comments on some of its outstanding aspects. Consideration of time does not admit of more detailed treatment.

*(To be continued)*





## THE ECONOMIC STRUCTURE OF ISLAM

Malik A. Mannan M. A.

(Continued from last issue)



Islam checks against the improper accumulation of wealth. Islam forbids the lending or borrowing of money on interest, which reduces the scale of commercial undertaking and necessarily, of individual earnings. For, interest really is the most ruinous factor in world economy. This clever device enables a shrewd and capable businessman to handle hundreds of millions of money with the help of which he gets a strangle-hold on the market, reducing thousands to permanent economic slavery. If a list of the world's richest men were to be scrutinized, it would be found that most of them owed their rise to manipulation of this factor in one form or the other. Starting with a few thousand, they in time create far flung channels of credit, and make use of "overdrafts". In fact, hardly one percent would be found to have sky-rocketed their undertakings and earnings strictly on the basis of their own assets; the rest would be found to have become millionaires through credit resources.

Interest thus is the most potent factor the operation of which creates unequal distribution of wealth, which in turn blocks all avenues of progress for the poor. Failure to get money on credit would have forced these men to seek expansion on a co-operative basis, of necessity, spreading the earnings over far and wide fields; and if unwilling to share profit with such a large number of people, they perforce would have had to curtail operations and to reduce their earnings. In either case wealth would have been more equally distributed with obvious advantage to all. But people witness daily the ravages of interest and yet remain content to be enmeshed in its dirty coils as a hypnotized fly allows itself to be smothered by a spider in its web. In fact, they do not seem to worry at all about the sinister consequences of such a system which stares their country in the face. Communism, too, is not free from blame in this respect, for, the communists, too, do not cut the root which produces capitalism. Rather this phase of capitalism they seem to accept gladly for they do not outlaw interest.

Islam defines interest in terms which cover also certain transactions and economic acts which the popular general view does not take to fall in this category. The proceeds of

any economic venture which by its nature or circumstances make profit absolutely certain eliminating all risk are interest. In this sense the dividends paid by Trusts, Combines and Cartels represent interest and should be disallowed. Large Trusts and Combines are formed to eliminate competition so that dividends should be kept above a stipulated level. Small business cannot compete against these big Trusts, and when it has been driven out of the field, the Trusts, in their respective markets become absolute dictators. The Trust system is a terrible evil which upsets the natural play of economic forces to a ruinous extent. Likewise, cartels are, if anything, a worse evil for they obtain a strangle-hold on the international market.

(To be continued)

## THE PROMISED MESSIAH

(continued from last issue)

Mirza Mubarak Ahmad

### Miracles Wrought through Spiritual Power



MIRZA MUBARAK AHMAD

Hazrat Sahibzada Mirza Sharif Ahmad Sahib, Allah be pleased with him, relates:

"Mian Abdullah Sahib Sanori, a very sincere Companion and one of the earliest disciples of the Promised Messiah, peace be on him, reported to me that the Promised Messiah, peace be on him, invited some friends to dinner, but just when the meal was going to be served, the number of guests increased unexpectedly, and the Mubarak Mosque was filled with guests. At this, the Promised Messiah, peace be on him, sent word to his consort, asking her to send more food, as there were more guests than had been expected. Hazrat Ammajan (Consort of the Promised Messiah), being perplexed, called him in, and explained: 'There is only a small quantity of food, as food was prepared only for a limited number of guests invited by you. What can be done now?' The Promised Messiah said very placidly, 'Have no worry; bring the cooking pot to me.' When the pot was brought to him, he covered it with a handkerchief, and then passed his finger under the handkerchief over the cooked rice and went out, directing, 'Now serve the food, God will bless it.' Mian Abdullah says



that the food sufficed for all, and every one had eaten his fill, and there was still some left over." (Siratul-Mahdi, Part I.)

Hazrat Sahibzada Mirza Bashir Ahmad Sahib writes that he related this interesting report of Mian Abdullah to Hazrat Ammajan. She said that, through the benediction of the Promised Messiah, such incidents were quite frequent. By way of illustration, she mentioned one more such incident. On one occasion she prepared a little Pilau (rice cooked with meat) for the Promised Messiah, peace be on him. It was just enough for him only. But on that day Nawab Muhammad Ali Khan, who lived in the adjacent house, came to see the Promised Messiah and his wife and children also came with him. The Promised Messiah told Ammajan to serve food to them also. She said the quantity of pilau was very small because she had prepared it for him only. On this, the Promised Messiah came to the cooking pot and blew over it, and said to her, "Now serve the food in the name of Allah". Hazrat Ammajan says that the rice was so extraordinarily blessed that the entire family of Nawab Sahib partook of it, and some of it was sent to the family of Maulvi Nooruddin Sahib, too, and some other people also were given a portion of it. As it soon became known as "Blessed Rice", many people came to have a share of it, and everyone was given a share. By the Grace of Allah, it proved sufficient for them all. (Siratul-Mahdi, Tradition No. 144.)

Hazrat Sahibzada Mirza Bashir Ahmad says:

"Musammat Amtullah Bibi of Khost, Afghanistan, reported to me that when she came to Qadian with her father, she was of tender age, and suffered from a bad eye trouble so seriously that sometimes, on account of extreme pain caused by inflammation, she could not even open her eyes. She had undergone much treatment, but to no effect. The trouble continued to increase. One day, when her mother tried to apply medicine to her eyes, she became frightened, and ran away, saying, 'I shall have my eyes blown into by Hazrat.' With great difficulty she went to the Promised Messiah, and said, weeping, 'I have severe trouble in my eyes, and I am agitated by severe pain caused by inflammation. I can not even open my eyes, please blow into my eyes.' Seeing that my eyes were swollen and I was in an agony of pain, he moistened his finger with his saliva, paused for a while (he was, perhaps, praying) and then very gently and affectionately passed his finger gently over

my eyes. Then placing his hand on my head said: 'Go, my child, now, by the Grace of Allah, you will never have this trouble again.' Since then I have never had sore and inflamed eyes, although I am now an old woman of seventy." She was only ten years old when the Promised Messiah, peace be on him, blew into her eyes and passed over them his finger moistened with his saliva. In other words, for sixty years, the spiritual amulet of the Promised Messiah, peace be on him, did what no medicine had been able to achieve.

### **Majestic Sense of Dignity**

Hazrat Sahibzada Mirza Bashir Ahmad Sahib writes that the predominant features of the life and character of the Promised Messiah were "Jamali", that is to say, characterised by love, affection, gentleness, forbearance and kindness, yet where the question of veneration and respect for the faith were involved, the "Jalali" (majestic) aspect of his character shone forth like the bright rays of the sun.

Let me cite two examples of the manifestation of his sense of respect for the faith and of his majestic sense of dignity. Hazrat Munshi Zafar Ahmad relates that, when Maulvi Karam Din of Bhin was prosecuting the Promised Messiah, peace be on him, for libel, the Hindu magistrate prolonged the hearing of the case, and put the Promised Messiah to great inconvenience by frequently postponing the hearing of the case for short intervals. It was rumoured that he wanted to avenge the murder of Pandit Lekhrum, for which he considered the Promised Messiah, peace be on him, was responsible. One day, in open court, referring to the Promised Messiah's revelation:

إِنِّي مُهَيِّنٌ مِّنْ أَرَادَ إِهَانَتَكَ-

(I will certainly humiliate him who seeks to humiliate thee), he asked the Promised Messiah whether he had received any revelation to the effect that God would humiliate the person who sought to humiliate him. The Promised Messiah said confidently, and in a very dignified manner, "Yes, these are the words of God revealed to me. God has assured me that whoever will seek to humiliate me, shall himself be humiliated." The magistrate said, "Suppose, I were to humiliate you, what will then happen?" Again, with the same confidence and dignity, the Promised Messiah observed, "Whoever he may be, he shall be humiliated." To over-awe the Promised Messiah, peace be on him, the



Magistrate repeated his question, two or three times, and every time, the Promised Messiah replied majestically in the same words: "Whoever he might be, he would be humiliated." The Magistrate then held his peace. (Ashab Ahmad.)

The second incident of that nature also pertains to the same milieu. One day the Magistrate, Mr. Chandu Lal, held court in the open. During the course of the proceedings, the Magistrate asked the Promised Messiah, peace be on him, in a jesting tone whether he claimed to be able to show Divine signs. The Promised Messiah replied, "Yes, God shows signs at my hands." Having answered the question, the Promised Messiah was silent for a while, as if praying to God and entreating His succour, and then said with great dignity and full confidence, "I can show you any sign you like." The Magistrate was greatly struck by this reply, and did not pursue the matter any further. Those within hearing were also deeply impressed. (Ashab Ahmad.)

### **Extraordinary Divine Help and Protection**

I shall now relate some instances of extraordinary Divine help and protection being extended to him.

An Arya raised an objection against Islam to the effect that the Qurân mentions an event contrary to natural law when it says that when Abraham (peace be on him) was thrown into the fire, it became cool under Divine Command. In reply to this objection, Hazrat Maulvi Nuruddin, who later became the First Successor of the Promised Messiah, explained that "fire" in that context did not mean fire produced by combustion, but signified the fire of enmity and hostility. When the Promised Messiah, peace be on him, heard of this explanation, he said very majestically that Maulvi Sahib should not have had recourse to such an explanation. No one can encompass and comprehend all the laws of nature made by God. So it was no wonder, at all, if God made the fire cool for His Beloved Servant, Abraham. He then said: "Hazrat Abraham is not living today. I am here to represent him in this age, by God's Command. If some enemy of mine throws me into the fire, it shall, by God's Grace, become cool for me also. But it is not my business to exhibit feats like a juggler, for instance, to make a fire myself and then throw myself into it, and thus try my God. To try God is contrary to the Majesty of God and to the dignity of the Divinely-sent Ones and entirely against the Way of the Prophets. If, however, an enemy, out of hostility, throws me into the fire, the fire shall, surely, become cool for me, and God will save me from its harmful effects." (Siratul-Mahdi, Traditions 139 and 147.)

Hazrat Maulvi Nuruddin Sahib, the First Successor,

Allah be pleased with him, relates: "During the course of a discussion, a tradition of the Holy Prophet was mentioned and an arrogant opponent demanded the reference from the Promised Messiah, peace be on him, forthwith, thinking that the Promised Messiah would not be able to furnish it forthwith and would thus be publicly embarrassed. But the Promised Messiah, peace be on him, did not worry at all. He sent for a copy of the Sahih Bukhari and when it was brought he held it in his hand, and started turning over its pages very rapidly. Reaching a certain page, he exclaimed: 'Here is the reference.' Those present were astonished to have seen that he had been turning over the pages without even scanning them carefully, and had yet found the reference. Later, someone asked him how it was that he went on turning over the pages without reading them, and, at last, stopping at a certain page, said, 'Here is the reference.' The Promised Messiah, peace be on him, explained, 'When I was turning over the pages, holding the book in my hand, the pages appeared to be quite blank, nothing seemed to be written on them, till I found a page on which something was written, and I then firmly believed that, by God's grace and succour, that was the reference I needed, and without any hesitation I put forward that reference before the opponent. It was the same reference the opponent had demanded.' " (Siratul-Mahdi II, Tradition 306.)

Notwithstanding numberless instances of extraordinary Divine help and protection being extended to the Promised Messiah, peace be on him, he was always ready to offer every sacrifice in the cause of Allah. I shall mention here only one such instance. Hazrat Maulvi Adbul Karim Sahib reports:

"The day the Superintendent of Police came to Qadian, unexpectedly, to search the Promised Messiah's house in connection with the assassination of Pandit Lekhram, Hazrat Meer Nasir Nawab Sahib (an illustrious Companion and father-in-law of the Promised Messiah) was very much disturbed on learning of it. He hastened to the Promised Messiah, peace be on him, in great perplexity. Overpowered by emotion, he, with great difficulty, managed to utter: 'The Police Superintendent is coming with a warrant of arrest and handcuffs.' The Promised Messiah, peace be on him, was at that time busy writing his book Nurul-Qur'an. Raising his head, he said with a smile: 'Meer Sahib, people wear gold and silver bracelets on their wrists for ornament. I shall be happy to wear iron bracelets on my wrists in the cause of Allah.' Then, pausing a little, he added: 'But it shall not be so. The Divine Kingdom has its own designs. God will not permit such retribution of the Successors of His Chosen Ones.' " (Alhakm, Vol. III, p. 24.)



## CONDITIONS OF INITIATION INTO AHMADIYYA MOVEMENT

*Laid Down By its Founder*

*The Promised Messiah (Peace be upon him)*

The initiate shall solemnly promise:

- I. That he shall abstain from Shirk (association of any partner with God), right up to the day of his death.
- II. That he shall keep away from falsehood, fornication, adultery, trespasses of the eye, debauchery, dissipation, cruelty, dishonesty, mischief and rebellion; and will not permit himself to be carried away by passions, however strong they may be.
- III. That he shall regularly offer the five daily prayers in accordance with the commandments of God and the Holy Prophet; and shall try his best to be regular in offering the Tahajjud (pre-dawn supererogatory prayer) and invoking Darud (blessings) on the Holy Prophet; that he shall make it his daily routine to ask forgiveness for his sins, to remember the bounties of God and to praise and glorify Him.
- IV. That under the impulse of any passion, he shall cause no harm whatsoever to the creatures of Allah, in general, and Muslims, in particular, neither by his tongue nor by his hands nor by any other means.
- V. That he shall remain faithful to God in all circumstances of life, in sorrow and happiness, adversity and prosperity, in felicity and trials; and shall in all conditions remain resigned to the decree of Allah and keep himself ready to face all kinds of indignities and sufferings in His way and shall never turn away from it at the onslaught of any misfortune; on the contrary, he shall march forward.
- VI. That he shall refrain from following Un-Islamic customs and lustful inclinations, and shall completely submit himself to the Authority of the Holy Quran; and shall make the Word of God and the Sayings of the Holy Prophet the guiding principle in every walk of his life.

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## CONDITIONS OF INITIATION INTO AHMADIYYA MOVEMENT

*Laid Down By its Founder*

*The Promised Messiah (Peace be upon Him)*

- VII. That he shall entirely give up pride and vanity and shall pass all his life in lowliness, humbleness, cheerfulness, forbearance and meekness.
- VIII. That he shall hold Faith, the honour of Faith, and the cause of Islam dearer to him than his life, wealth, honour, children and all other dear ones.
- IX. That he shall keep himself occupied in the service of God's creatures, for His sake only; and shall endeavour to benefit mankind to the best of his God-given abilities and powers.
- X. That he shall enter into a bond of brotherhood with the Promised Messiah, pledging obedience to him in everything good, for the sake of Allah, and remain faithful to it till the day of his death; that he shall exert such a high devotion in the observance of this bond as is not to be found in any other wordly relationship and connection demanding devoted dutifulness.

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